

## Look Sharp.

BY MARY C. MILLER.

"Every plant which my Heavenly Father hath not planted shall be rooted up."

Jesus spoke these words in connection with his talk to the disciples about the traditions of the elders, in regard to the washing of hands before eating. It seems they had been using plants of their own growing. There is another scripture where Christ warns the disciples against the leaven of the Pharisees. Their doctrine here is compared to leaven in the first to a plant. Why was Christ so anxious to impress the minds of his disciples with the falsity of the doctrine of the Pharisees? Was it not because the people had been taught and generally thought it was all right for them to do these things? Christ knew they were blind leaders of the blind. Jesus came to bring truth into the world, therefore he had to expose error. How unpleasant his task, and yet it did not make him unhappy, only sorrowful.

"Every plant which my Heavenly Father hath not planted shall be rooted up." How wonderfully these words must have struck the disciples. They who had been brought up under the Jewish economy and no doubt believed in it, and then for Christ to speak in this way about their rules and regulations. Some people are very ready to justify themselves by saying "Oh, I have always been used to doing so," just as if it must therefore be right.

When we turn from darkness to light we have to cease from our own ways and learn from Him who is worthy to teach. If we learn from the great Teacher we need not be alarmed, for the plants which he shall plant will never have to be eradicated. Oh, what a great thing it is for us that we may learn from so great and so reliable a source, but if we haughtily turn from the holy commandments and leave ourselves to be governed by surrounding influences, can we be children of light? Let us think of it for a moment. Christ is the true light which lighteth every man who cometh into the world. All the true light we possess comes from him. If we watch by our own light we shall fall, because our own light is darkness, it is a plant that shall be plucked up.

I heard a person say recently that "he believed in looking out for himself and leave others to do the same." It is a plant that will be rooted up. If we are willing that a neighbor should suffer loss and disaster that we may look out for ourselves, is it not quite plain that we have been learning from another teacher and not from Christ? Do the scriptures teach us such principles? If they do, it is all right. But, like Pilate, what shall we do with Jesus. He who came and suffered wrongfully "leaving us an example that we should follow in his steps." He never employed his divine power for his own comfort or convenience. And what will we do with the precepts wherein we are taught to do good for evil and be honest and upright? What will we do with the Golden Rule and the scriptures where it says "bless them which persecute you; bless and curse not?" There is a host of such scriptures. What will we do with them if we look out for ourselves and have no care about us for our neighbor? But we know that we must have a brotherly care for all mankind.

O let us, brethren and sisters, study the words of our Heavenly Father that we may discern between the plants of heavenly origin and those which spring from the earth.

Picksell, Neb.

## Hypocrisy.

One of the greatest drawbacks of Christianity today is hypocrisy. When we go to church we see the gay and proud, the moral and worldly man, saint and sinner all mingle together. But the worst of all among them is the hypocrite. The preacher takes his text, preaches a powerful sermon, invites sinners to come to Jesus, and points out to them their deplorable condition if they die in their sins. He invites the members to talk with them and pray for them, and they do, but the answer they get is "I'm just as good as you are: You're nothing but a hypocrite. I don't want to belong to any church that the very leaders are hypocrites." But how different if the one that talks with them

is a genuine Christian. So you see they stay away from Christ because there are hypocrites in the church.

You may talk about the moral man being the worst man, but I cannot think so, when hypocrisy is eating the vitals out of the church. While the prayer meetings and other religious services are lead by hypocrites. How can we expect Christianity to flourish greatly?

It is no wonder that men stand back and tremble when such a mock is being made of God's Word and religion.

Christ said, woe be unto the hypocrite. He preached to them and reproved them. If we want to be true followers of Christ we must do as he did. But how little they are talked to. We seem to uphold it instead of denouncing it.

To the best of my recollection I have the first time to hear a sermon to hypocrites, and I have heard only one that hypocrisy was talked about.

There should be something done to crush this fast growing evil. It is a fault among the churches. "Who shall ascend into the hill of the Lord? and who shall stand in his holy place?" Not the hypocrite by any means. But it is "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, not sworn deceitfully." "He shall receive the blessing from the Lord" but not the hypocrite.

Let us try with all the energy we can to overcome this great sin. Let us fan the spark of religion till it grows brighter and brighter guiding others aright then and then only can we christianize the world.

MARY A. SNYDER.

## Endeavors.

A. L. Garber gave us more suggestions. We appreciate them so much. Anything, though less thoughtful than our editor could write would be kindly received. The S. S. C. E. is no longer idealistic, but rapidly assuming visible shape with regular outlines and proper dimensions. Dear sister, do not wait until the angel is brought out of the rough marble before you offer your assistance, lest you be obliged to stand in admiration, gazing at the fair divinity of other sculptors' architecture. The true artist is conscious of his power. Firmly grasp the cold chisel in your own warm hand, that will be bettered by the thrill, strike prayerfully and earnestly, carefully and surely strike to aid this lovely image, waiting to be freed from the rude, uneven, though most precious stone; and 'twill quickly stand before your gladdened eyes, a figure, perfect, rightly formed.

An Echo from Kansas. Joseph Michael writes: "According to your request, I herewith send you, the names you wished: Salome Metzker, Echo, Kans., Sarah Weybright, Bond, Kans."

It is a pleasure for us to receive these names from the different congregations. They give one a deeper impression of the importance and necessity of woman's work in our churches; and, also, an idea of how much, what, and how it is to be done. The import of this society is to bring our sisters into union and communication, that we may learn of each other. The cause of our present separation and apparent lack of sympathy does not seem to arise from any unwillingness to be friendly; but from former associations with German Baptist ideas; we are still too closely connected therewith not to feel a restraint. That we remain untried is the only comfort this knowledge affords us. We can yet prove ourselves capable of a higher and better work for Christ. "In union there is strength."

From J. W. Smouse: "I will give you the names of some sisters who will assist you in the Society of Christian Endeavor. I have five appointments in my charge and will give you names that will co-operate with you: Sisters Mollie Benshoff, Johnstown; Ella Stutzman, Mineral Point; Izora Davis, Ebensburg; Flora Davis and Mollie J. Smouse, Vinco. These are all of Cambria Co., Pa. I hope you will all work to promote the good cause."

We are grateful for your kind assistance, and are most eager to comply with your wishes, all working to the promotion of the love of Christ. We are sorry, though, that the high esteem with which the sisters of the Brethren church are re-

garded is not granted woman kind the world over. When Her Majesty ascends the moral scale, the human family rises.

E. L. Yoder says: "Success to the S. C. E."

Thank you, brother. We hope you shall be as enthusiastic when the time arrives for you to become an honorary member therein.

Z. T. Livengood, Lanark, Illinois: "In reply to your request of the EVANGELIST, will say you can correspond with the following sisters at Lanark, Ill. Misses Emma Puterbaugh, Kittie Thompson, Anna Dubell. Mrs. Elma Dubell; and the following from Milledgeville, Ill. Ellen Gnaggy, Lizzie Fike and Mrs. J. M. Shelly." Our good brother hopes "that the Sisters' work may be a power in the church."

Just our intentions, and the more co-operation we get from the brethren and sisters the sooner it will be accomplished. Our Secretary, Cor. Sec'y and Treasurer are anxious for business, which can only be when the branch societies are properly organized and in good condition. We are desirous of giving them more to do, and they are perfectly willing, awaiting the pleasure of the sisters. The wheel of a mill turns not until it is moved by the water. The Board is the machinery of the S. S. C. E.

M. M. STERLING.

## Social Prayer.

And he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. Acts 12: 12.

The above language has reference to Peter when he was delivered from prison by the angel of the Lord, and he came to the house of Mary where many were gathered together in social prayer to God, for the safe deliverance of Peter whom they loved, and it plainly shows the worth of prayer. What is social prayer? Social prayer is the union of two or more individuals in divine worship to God where only one at a time expresses to God, audibly, the desires of the company; and it has been practiced by believers more or less in all ages.

These meetings certainly have a great influence in promoting the growth of piety in the soul. The Holy Spirit hovers around this little meeting of prayer, and diffuses through them his quickening influence. These meetings for prayer and conference, we should habitually attend and never refuse to take an active part in them. At the commencement of our Christian course, it should be with us a settled principle never to refuse to lead in prayer, when called upon or when opportunity is presented. Though we may tremble at first, and speak with a stammering tongue, yet we will soon speak plainly, and to the edification of those who hear us. The Christian must with divine assistance learn to pray, as he learns other things by practice, we sometimes fear man too much, and the fear of man bringeth a snare and this can be removed only by perseverance and prayer. We should never be absent from prayer meeting for some trifling cause, or become so stupid in religion as to neglect such meetings altogether, we should never say, as the writer has been witness too. O, it is only prayer meetings, when we say this we may be assured that the heart is not right, as it should be in the sight of God, and we are not marching with a vigorous step to that inheritance which is incorruptible, and undefiled, and eternal in the heavens. "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more as we see the day approaching." Heb. 10: 25.

Now brethren let us be more bold in this matter, let us go forward and organize these social meetings in every branch of the church and draw in the young members especially, get them to speak and pray in these social meetings for it is to the upbuilding of our spirits and the upbuilding of the church.

ISAAC MICHAEL.

Rossville, Ind., Dec. 31, 1887,

The first ingredient in conversation is truth, the next, good sense, the third, good humor, and the fourth, wit.—Ibid.